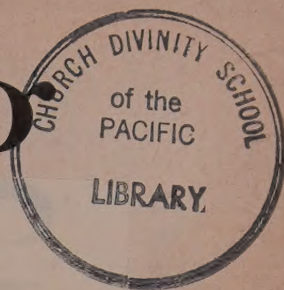


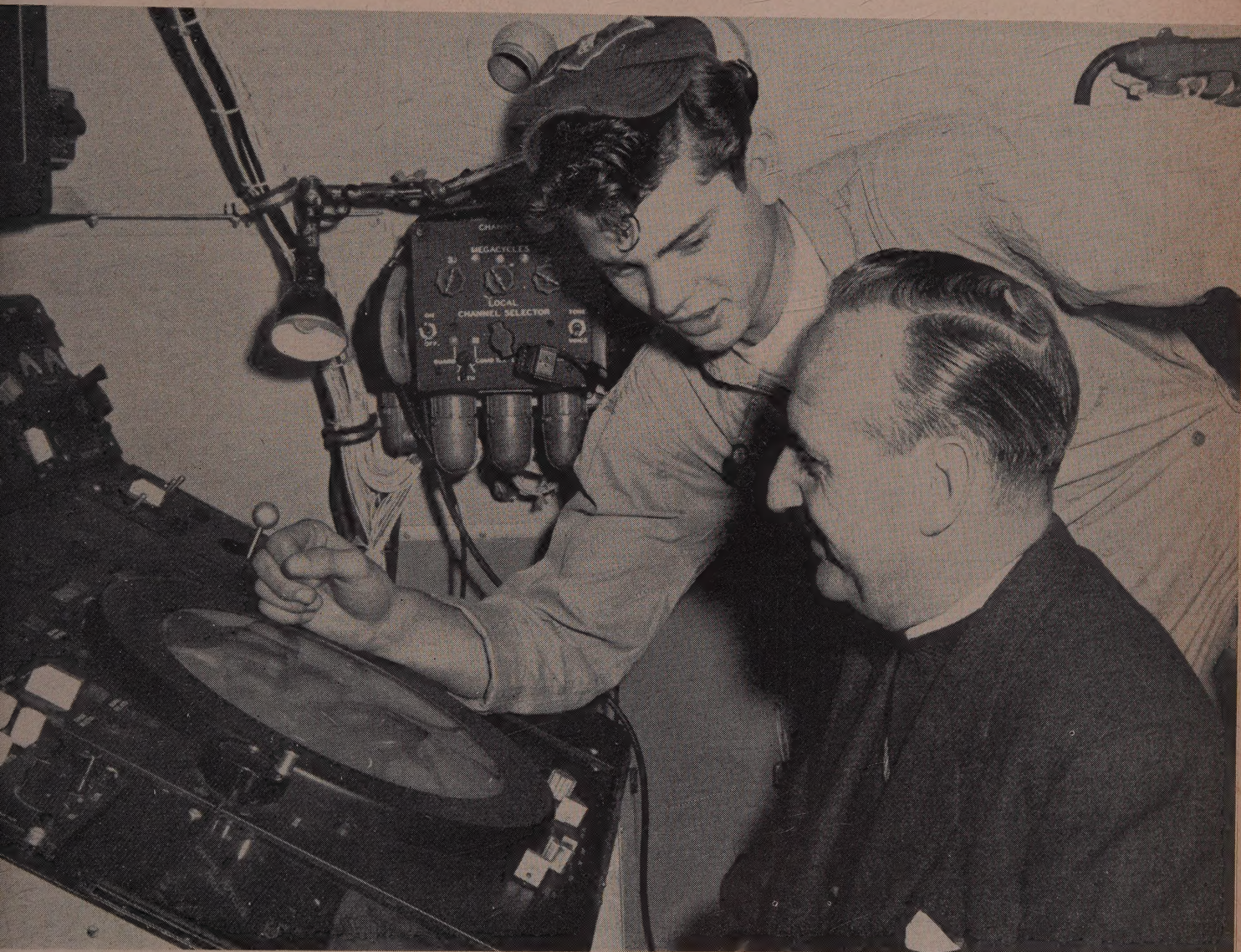
The Living CHURCH

February 1, 1959

25 cents



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Official photograph, U.S. Navy
Bishop Kennedy: For an episcopal visit, radar.

page 15:

**National Council's
Secret Meetings**

"Charles Edward Fritz"

A Profile by the Rev. Evan Williams

ST. PAUL was never at pains to hide or brag about his career as a tent maker, but you can't miss his master craftsmanship in his labors or his writings. This "Profile" is about a priest whose background in civil engineering shows itself in his patient attention to detail and simple, practical application of the most abstruse theory. The Reverend Charles Edward Fritz began his intended lifework the year the "war to end all wars" ceased firing. He practiced civil engineering through the raucous twenties of Teapot Domes, flappers, and speakeasies. Others were knocking twice and whispering, "Joe sent me." Charles Fritz spent his spare time shepherding unruly adolescents for a new mission founded on the outskirts of Scranton, Pennsylvania. From the abandoned schoolhouse where the work began, the young engineer saw a new dimension in life. The Vicar and the Bishop said "Ordination." He said "No." But the impracticalities of the new vocation were overshadowed by the persistence of its call. Ordination it was — and it has taken him into a more varied and many-splendored world than the engineer dared to dream.

I first met Fr. Fritz seventeen years after he abandoned the writing of engineering textbooks for the new and exacting study of the science of theology. Holy Trinity, Menlo Park, was my oasis in the secular desert of Stanford University. Fr. Fritz tried to retire soon after I matriculated, but he has not been idle. The parish I



CHARLES EDWARD FRITZ

presently serve will never forget his coming to it in its time of catastrophe, and gathering the scattered. And then, his enthusiasm for painting is another facet of his keen interest in expressing truth through beauty, and so too is his landscape gardening. A forthcoming book, *Journey Through the Book of Common Prayer*, is another of his writings in the tradition of clear, simple explanation. And in all these labors which have redeemed his retirement, his master craftsmanship is the certain hallmark of his lifeworks.

This omniscient friend of mine, Charles Edward Fritz, must surely have digested St. Paul's advice about studying to "Show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." St. Paul was surely writing as much for a twentieth-century engineer as he was for Timothy.

Note: The Rev. Charles E. Fritz is the author of **JOURNEY THROUGH THE BOOK OF COMMON PRAYER** — a new Morehouse-Gorham publication (Price, \$1.35). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco. (Pd. Adv.)

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, no initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editor)

Rich and Poor

I have been receiving for many years THE LIVING CHURCH, which I read with great interest and profit, for the news of the work of Episcopal Church in the United States. It brings to my knowledge and for the very good and useful articles it contains. I am much obliged to some good friends who have been so kind as to pay directly to you the rates of my subscription. I want in fact to express hereby the feeling of my gratitude for their kindness and friendship.

I understand that I shall not now continue receiving this free subscription. I would like to continue reading so precious a magazine but unfortunately its cost does not allow me to afford the expense. Our Church is rich with religious zeal, belief, and ecclesiastical discipline, but is poor of earthly wealth. The late Bishop Keeler, who was a good friend of our Church and visited us sometimes, was well aware of our financial position, as in the case with Bishop Nash who took part in my consecration as a consecrator [L.C., July 6]. The Lusitanian Church enjoys, since last June, the blessing of having its first bishop.

With every good wish for the New Year may God give your magazine much prosperity and reward your work with His Grace.

✠ANTONIO FERREIRA FIANDRO
Bishop, Lusitanian Church

Torne, Portugal

Editor's Note: General Convention

last fall asked its Commission on Approaches to Unity to undertake negotiations looking toward full communion with this Church and the Spanish Reformed Church. If readers would like to make specific gifts toward a subscription to the Lusitanian bishop, checks so designated may be sent to the Circulation Department, THE LIVING CHURCH, 40 E. Michigan, Milwaukee 2, Wis.

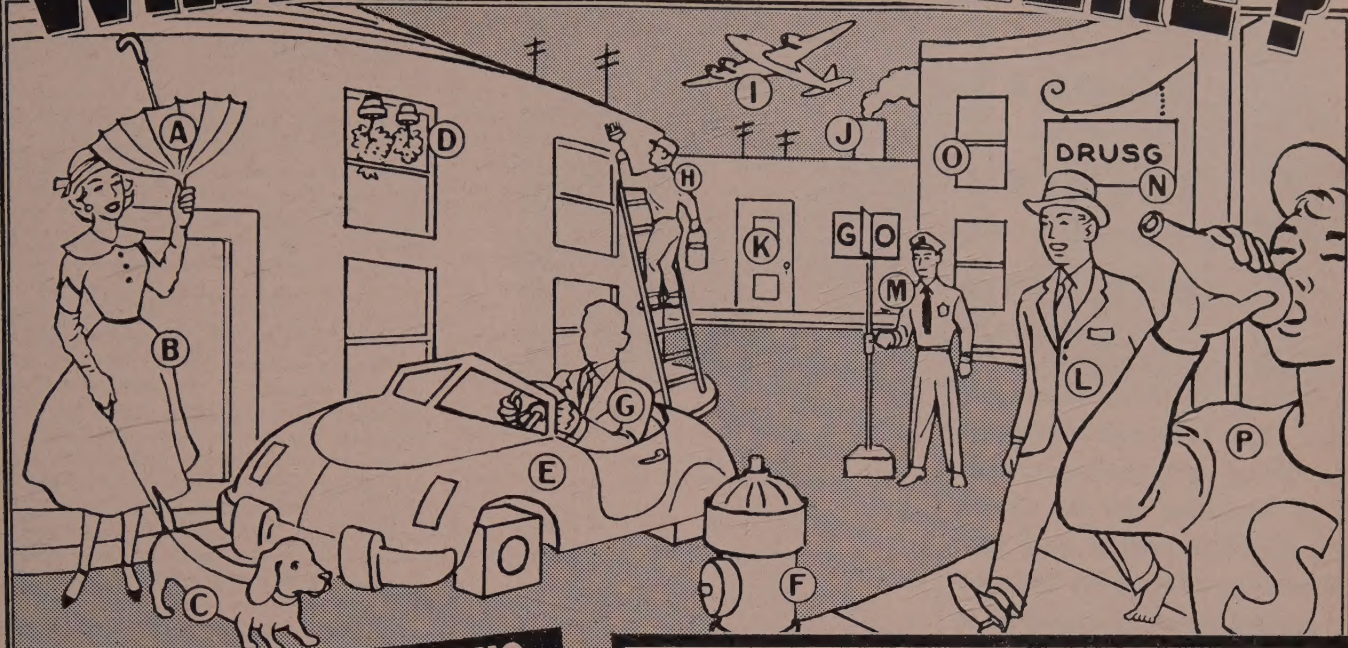
Cheer Up

I write to protest the column entitled Diary of a Vestryman.

In every one of these the most depressing aspects of the parish life are presented. The vestry of the imaginary St. Martha's are poor lot, with no awareness, apparently, of stewardship. The rector is portrayed as persecuted soul, trying vainly to hold the miserable situation together. I wonder you realize how consistently negative the whole series of articles has been, and how truly harmful the effects might be on laymen or clergy who read the L. C. If the articles were illuminated occasionally with a gleam of humor, even ironical humor, it would be different, but apparently the writer is deadly earnest.

Apparently it has not occurred to the poor souls on the vestry that they might go out and challenge the people of St. Martha to give sacrificially. Apparently St. Martha

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has not heard of tithing, and certainly its vestry should appoint a good stewardship chairman — soon!

Please cheer them up, won't you?

(Rev.) DENNIS J. BENNETT

Rector, St. Mark's Church

Van Nuys, Calif.

Breathing Room

The unusual church plan shown on page 13 of your January 4 issue will probably provoke considerable comment. For my part, I wish to discuss a detail which may be missed by some of THE LIVING CHURCH's readers: that of the placement of the organ. I am not writing from professional interest as a builder or an organist, but only as a musically interested layman who has seen too many of our churches spoiled by thoughtless misplacement of the organ.

An organ is an essential part of the liturgical equipment of the Church, and as such should be placed inside the church proper, its tone free and unhampered, and not buried in boxes or enclosures of any sort. Only an organ placed "high and free," as Schweitzer has put it, can suitably fulfill its liturgical functions, and, in particular, support congregational singing.

We cannot tell whether the cubbyhole shown in the plan is to contain all or only a part of the organ; however, located as it is outside of the nave or sanctuary of the church, the space shown would only be fit to house the blower of the organ (although it is far too large for that). To his notation, "choir above," Dean Betts should certainly have added, "organ above the choir," if his design is to be musically and liturgically sound.

THOMAS W. PARSONS

Editor's Note: Queried on the matter, the Very Rev. Darby Betts writes: "The choir and the organ are on the second floor of the narthex, with the organist seated against the balcony rail facing the choir as it sings into the two-story high nave. The organ sounds out over the choir and then into the nave through ample openings in order that the organist can hear choir and organ in the exact mixture as they are heard by the congregation. I agree with Mr. Parsons that all too often organs are very badly placed, with the result that they are smothered and that the console is frequently located so that the organist has no idea what organ and choir sound like as a 'team.' The organ at St. Clement's is relatively small, but it has the effect of an instrument twice its size because it has room to breathe. In these days of high costs, this is a factor that should not be forgotten."

First Things First

This year, the Children's Lenten Offering is to be used partly to build more parish houses. Not altars, mind you, but parish houses!

First things first. Build the church first to the glory of God. The parish house will follow—sure as night the day.

(Rev.) GEORGE E. GOODERHAM

Rector, Grace Church

Fairfield, Calif.

Dual Ministry

There can be honest differences of opinion as to the intention of the Church in Canon 36. No doubt the intention of this Canon should become the subject of study and General Convention should be asked to clarify it.

The Rev. Mr. Fain [L. C., January 18] is not now receiving Methodist pension. He is eligible to receive it under Methodist law, but chooses to conform to our regulations as set forth by the Church Pension Fund. That is, he will not take his pension until he retires fully from active work in both Churches, presumably four years from now when he reaches the age of 72. He is being paid an adequate salary at St. Paul's Church, Ironton, and his services are being well received there. It is true that he is not taking any part in the work of the Methodist ministry and does not intend to do so, but he hopes to remain in good standing in the Methodist Church. He says further that, if the Methodist Church does not approve of this action and withdraws his certification as a Methodist minister, he is prepared to pay the penalty and forego his Methodist pension.

The matter of Mr. Fain's pension is a sore point. No doubt some of the Methodist antipathy is due to a misunderstanding here. It may take a hearing before the St. Louis Methodist Conference next May to clear this up and to establish the fact that Mr. Fain is not doing what he is doing in order to have a pension and a salary. Neither are we taking advantage of this by getting him for "half price."

Mr. Fain is quite sincere in his feeling that his action may help a very little bit toward ecumenical understanding. This is the reason he has struck out into a new area, one unexplored, and the reason he is willing to forego his pension should that be necessary. Pioneers are not always understood and followed, but Mr. Fain is quite sincere in this and one must respect his sincerity in his understanding of his role, even though one may differ with him.

Bishop Lichtenberger tells me that the Rev. England is not coming into the Episcopal ministry under terms of Canon 36. He has conformed in every way to Canon 32 and has no intention of remaining in the Methodist Church after his ordination to the priesthood. The Methodist Church has taken no action on his case and, until it does, he remains in good standing in both Churches since we have not required him to renounce his Methodist Orders. So, even without intending to do so, advantage is being taken of Canon 36.

I think there is a place for a "dual ministry." I believe there are many areas where a man may serve two congregations faithfully and thereby forward the cause of an ecumenical understanding. It is possible that Mr. Fain and Ironton are neither the occasion nor the place to do this. But it is also possible that they are and that, through Mr. Fain's willingness to explore this area, some tiny little progress can be made toward a greater understanding. I don't think we can make any progress by refusing to experiment where experimentation can be done. If Mr. Fain's little experiment can help here, then God be praised!

(Ven.) CHARLES F. REHKOPF

Archdeacon and Executive Secretary

Diocese of Missouri

St. Louis, Mo.

Continued on page 19

The Living Church

The Living CHURCH

Volume 138 Established 1878 Number 5

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

February

1. Sexagesima
Honolulu convocation; San Joaquin convocation, to 3.
2. The Purification
3. California convention.
4. Primary convention of new diocese of Arizona; Michigan convention.
6. Association of Professional Women Church Workers, Omaha, Neb.
8. Quinquagesima
9. Installation of the Rt. Rev. John P. Craine as Bishop of Indianapolis.
Puerto Rico convocation, to 10.
11. Ash Wednesday
13. World Day of Prayer, sponsored by the United Church Women.
15. First Sunday in Lent
Brotherhood Week, National Council of Christians and Jews, to 22.
17. National Council, Greenwich, Conn., to 19.
18. Ember Day
20. Ember Day
21. Ember Day

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

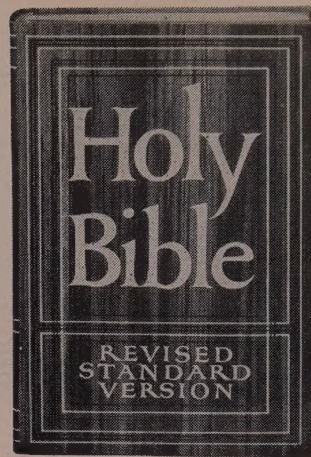
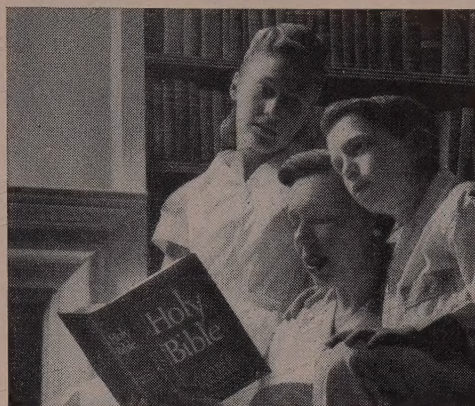
THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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Church Photo Contest

A Light

February 2 is the feast of "The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin" [Prayer Book, p. 231]. It is also, not uncommonly, known as "Candle-mas," for in many places a procession of "candles" precedes the "Mass" (or Eucharist) of that day.

The feast commemorates the occasion (described in St. Luke 2:22-40) on which Mary and Joseph brought the Infant Jesus to the Temple in Jerusalem "to present him to the Lord." This took place, we are told, "when the days of her purification . . . were accomplished," i.e. 40 days after the birth of a male child, when certain prescribed offerings had to be made (see Leviticus 12).

The emphasis, however, in St. Luke's story is upon the

coming of our Lord to His Temple and His recognition, as the hope of Israel, by the aged Simeon and by Anna the prophetess. The former gave voice to this recognition in words that have enshrined themselves in the liturgical tradition of the Church: "Now are you letting your servant, O Master, depart (according to your word) in peace; for my eyes have seen your salvation, which you have prepared before the face of all peoples — a light, for the revelation of the Gentiles and for the glory of thy people Israel".*

*Another translation, somewhat more literal than the Prayer Book one, which brings out certain possible emphases not apparent in the latter.

Lord
now lettest thou thy
servant depart in peace
according to thy word
For mine eyes have seen
thy salvation
Which thou hast
prepared
before the face
of all people
To be a light
to lighten the Gentiles
and to be the glory
of thy people Israel

Nunc dimittis (Prayer Book, p. 28)

The Living Church

Sexagesima
February 1, 1959

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

ANGLICAN CONGRESS

Organization Arrangements

Initial organization of the arrangements for the next Anglican Congress, in 1963, will be made at the quarterly meeting of the executive council of the Church of Canada this month, according to Dr. Wilkinson, Bishop of Toronto.

Before his retirement as primate of the Church of Canada on December 31, 1958, Archbishop Barfoot asked that a small committee interview Bishop Gray of Connecticut, who was chairman of the Episcopal Church committee which organized the Anglican Congress of 1954. The Canadian committee received valuable information and guidance, according to Bishop Wilkinson, both from Bishop Gray and from Bishop Kellogg of Minnesota, in which state the 1954 Congress was held.

The report of this committee will be presented to the executive council, over which Archbishop Carrington of Quebec, who is acting primate, will preside.

Bishop Wilkinson says that while the cathedral and the new diocesan center in Toronto will be used for the Congress, it is expected that the full sessions will be held in the convocation hall of the University of Toronto. And adjoining the university, Trinity College, Wycliffe Col-

lege, and St. Hilda's College will provide headquarters for the Congress and accommodations for some of the delegates.

A statement from the Archbishop of Canterbury on the first of the year said:

"I think I can say straight away that your invitation to have the Anglican Congress in Toronto is accepted with acclamation by everybody. In fact, I am sure that no other Church is in the position to undertake the venture at present, and you are well situated for a meeting from east to west. I do greatly appreciate the fact that the Church in Canada is ready to undertake what is a large and inevitably expensive project: and we shall all be permanently in your debt for it."

The decision to hold the Congress in Toronto was made at the Lambeth Conference and was met with acclaim by a Canadian executive council meeting last November.

COMMUNICATIONS

Canadian Tabloid

Canada's Anglican Church has launched a national newspaper closely tied in with the diocesan publications. The tabloid newspaper format of the new version of the *Canadian Churchman* is designed to hold down costs and make diocesan co-

operation simple. Outside professional advice was secured in the planning stage.

Budgeted at \$52,000 in 1959, the monthly paper began publication in January with a press run of 275,000. Five dioceses have their monthly papers printed on the same press as the *Churchman*, and the combined national and diocesan publications are run off in one operation. In eight dioceses, the *Churchman* is shipped direct to the local printer of the diocesan paper, and the two publications are mailed out together. In most other dioceses, copies of the *Churchman* are mailed in bulk to the diocese and remailed to individuals from there.

The new publication is the outcome of nearly four years of study by a committee of the executive council of the General Synod of the Anglican Church.

The *Churchman* began life as an independent, evangelical Church paper. When it faced death through financial failure in 1947, the executive council took it over — in spite of the fact that the 1946 General Synod had opposed having one official paper. Thus, by executive action, the Church found itself with an official publication.

In the new format, the hope is that it will reach every Anglican home in Canada.

Editor of the new *Churchman* is the Rev. A. Gordon Baker.

BRIEFS

CALIFORNIA NOMINEES: A nominating committee has submitted these names to the diocesan convention which will elect a suffragan for California, February 3: Rev. Messrs. M. F. Arnold, Ohio, C. M. Guilbert, G. R. Millard, C. N. Tamblyn (last three from California). Rev. Messrs. Arnold and Guilbert had been nominated as diocesan in the election which chose Bishop Pike.

▽
APARTHEID, AGONY, & ADJOURNMENT: South Africa's agonizingly long treason trial, which reopened January 19, was adjourned the next day, to reconvene on February 2. Adjournment came suddenly after argument on a defense application to have trial venue changed from Pretoria to Johannesburg. Those on trial for opposing apartheid include many prominent Christians. Penalty for high treason, with which at least 30 are charged, is death.

CECIL B. DeMILLE DIES: The man who was named one of three "Lay Churchmen of the Year" last April by the Washington Pilgrimage died January 21 of a heart attack. Mr. DeMille, who came from a religious family, had wanted to enter the ministry, but felt that where he could reach hundreds of people via the pulpit, he could reach thousands, even millions, via the screen [L.C., January 1, 1956]. Among his best known productions were "The Ten Commandments," "The Crusades," "The Sign of the Cross," and "Samson and Delilah." He was an active member of St. Stephen's, Hollywood, where funeral services were scheduled to be held January 23.

▽
RISK AND RUB: Bishop Stokes of Massachusetts said he "personally welcomed" the visit of Anastas Mikoyan to the U.S. "As Christians," said Bishop Stokes, "we

must oppose the philosophy of Communism, its brutality and intrigue, and try to care for its victims, but I do not believe that we must wall ourselves off from the people of Communist countries." He said that, at this point, the risks involved "are necessary and worthwhile for the sake of the world and for the ultimate triumph of truth itself. . . . Democratic ideas can rub off on those who visit us if we treat them decently."

▽
FAITHFUL WOMEN: Gallup Poll statistics show women to be more faithful than men in church attendance. The poll for 1958, announced by RIAL, showed that proportionately there were more churchgoers in larger cities than in small towns. Dr. Gallup opined that this was because there are proportionately more Roman Catholics in the metropolitan areas than in smaller towns.

Unfilled Seminaries

A report of seminary registrations for the current academic year of 1958-59 shows a total of 1,149 students, whereas the seminaries together can accommodate 1,282. This is a little below last year's total of 1,200. Seminaries were asked to list their student capacity, and only one seminary in the eleven was found to be filled [see table].

These figures were reviewed when the executive committee of the Joint Commission on Theological Education held its first meeting of the triennium at the General Theological Seminary, last month.

A report on the results of the Theological Education Sunday [see table] returns in 1958 indicated a total of \$545,475.03, a sizeable increase over the amount collected in 1957 of \$478,903.84. There was a slight decrease in the number of parishes contributing.

The Executive Committee set up two special committees, one to continue the study of the perpetual diaconate and trends in theological education, of which Glenn Lewis, who died last summer, had been chairman. Another committee is to study the present syllabus and guide to the Canons on the ministry, and to report back to the board.

Bishop Stokes of Massachusetts was elected chairman of the commission; the

Very Rev. Lawrence Rose, dean of the General Theological Seminary, vice chairman; and the Ven. Henry P. Krusen, arch-deacon of the diocese of Western New York, secretary-treasurer.

One of Twenty

St. Margaret's Church Training School for Women, Berkeley, Calif., has been accredited by the American Association of Schools of Religious Education. This makes it one of approximately 20 schools of all Churches to gain accreditation.

The Episcopal Church's other training school for women is Windham House, New York, whose students receive the M.A. from Union Theological Seminary, which is accredited by the American Association of Theological Schools. St. Margaret's itself grants the M.A.

Windham House is an associate member of the A.A.S.R.E.

PUBLIC AFFAIRS

School Safety

A statement on the general subject of school safety, made by Bishop Higgins of Rhode Island, has met with mixed response and possible misunderstanding. The statement was made in connection with the enforced closing of a Roman Catholic parochial school at Manville, R. I. This clarifying statement, with the approval of the bishop, has now been made to THE LIVING CHURCH:

The bishop did not oppose the use by Roman Catholics, as taxpayers, of the public schools at Manville. [Pupils of the closed parochial school will be accommodated in public schools until a new parochial school is built, under an arrangement whereby public school children arrive earlier and attend classes in the morning, and the parochial school teachers and pupils use the buildings in the afternoon.] The bishop did oppose the neglect of the Manville parochial school — neglect which produced an emergency necessitating public school use even while the parochial system was being expanded elsewhere. Had the bishop been asked, he would have suggested that the neighboring paro-

chial schools take care of Roman Catholic Manville students rather than have the public school students of Manville disrupted by a emergency not of their making.

Religious News Service reported that Roman Catholic priest in Rhode Island said Bishop Higgins' statement had "half truths" in it. "The implication," the priest said, "that the [Roman] Catholic people and/or the administration of our schools are not acutely aware of their obligations to the children under their care is simply untrue."

RNS also interpreted Bishop Higgins' statement to mean that the bishop opposed use of a public school to accommodate the parochial school pupils.

This is Bishop Higgins' statement:

"The school situation at Manville, precipitated by the enforced closing of the local parochial school by the state for safety reasons, raises a number of horn's problems for that community and for the people of Rhode Island.

"All churches and private corporations which operate schools have a clear and moral responsibility to meet the minimum safety requirements for school buildings. The people of the state have a right to expect this in return for the tax-free status granted them. The state would be wrong to grant any privileges to those who do not take proper care for the safety of children under their control.

"An important point about the Manville parochial school is that it did not become dangerous and a fire hazard overnight. If it is dangerous now it is reasonable to assume that it was just as dangerous last September or perhaps for some time past. And what may be true of the Manville parochial school could be true of other parochial and other private schools in this state.

"It might be a real service to the people of Rhode Island and a great help in our mutual relationships if situations like that at Manville were not forced upon the community as 'emergencies' when the 'emergency' has existed for some time past. Surely there is a clear responsibility for authorities not to continue expanding any school system, public, private, or parochial without first making sure that existing structures meet the safety requirements of the state.

"As the bishop of the diocese of Rhode Island who has some responsibilities in this direction, I feel it important to make this statement, with the expectation that the Episcopal schools of the diocese will continue to conform to safety regulations.

"This statement is not made because the author wishes to criticize any group, but the sole interest of our children's safety wherever they may go to school."

RELIEF

CWS Aids Cuba

A grant of \$5,000 for food and medicines and plans for a substantial shipment of clothing were made by Church World Service to aid revolution-blighted Cuba last month. An estimated 1,000,000 people are in need, many of them residents of the bombed and shelled towns of Oriente Province.

THEOLOGICAL EDUCATION SUNDAY RETURNS

January-December 1958

	Parishes	Amount
Berkeley	325	\$ 36,085.25
Bexley	260	38,601.24
E.T.S.	444	61,324.90
E.T.S. of Southwest ..	190	18,337.93
General	761	94,383.11
Nashotah	320	28,359.57
Pacific	511	57,703.42
Philadelphia	336	23,265.42
Seabury-Western ...	467	31,465.00
Sewanee	462	26,525.90
Virginia	935	129,423.29
TOTAL	5,011	\$545,475.03
Last Year's Total ..	5,070	\$478,903.84

SEMINARY REGISTRATION 1958-59

	Junior	Middler	Senior	Special	Graduate	Total	Capacity
Berkeley	27	29	31	6	3	96	97
Bexley	18	10	16	1	—	45	70
E.T.S.	44	31	28	6	—	109	115
E.T.S. of Southwest ...	32	19	30	2	1	84	110
General	58	43	47	16	46	210	215
Nashotah	13	19	16	2	1	51	65-70
Pacific	42	47	41	21	—	151	155
Philadelphia	17	23	12	5	—	57	90
Seabury-Western	27	16	18	3	15	79	90
Sewanee	30	19	20	8	2	79	85
Virginia	60	55	57	15	1	188	185
TOTALS	368	311	316	85	69	1,149	1,282
Last Year's Totals	343	340	354	60	103	1,200	

Compromise Survey

The committee appointed by National Council to survey the overseas missionary work of the Church was scheduled to hold its first meeting late in January. The committee was called for by General Convention in a compromise move designed to answer the request of Virginia and Chicago for an investigation conducted by a General Convention committee [L.C., November 2].

Membership of the committee is:

Bishops Gray of Connecticut, Gibson, coadjutor of Virginia, Burrill of Chicago, and Doll, coadjutor of Maryland. Clergy: C. J. Bartlett, Robert L. DeWitt, Raymond T. Ferris, Francis B. Sayre, Jr., and Marshall E. Seifert. Laymen: Harlan Cleveland, Lewis B. Franklin, Virgil M. Hancher, and Clifford P. Morehouse. Women: Mrs. Francis O. Clark-son, Mrs. Sherman E. Johnson, and Mrs. Robert W. Vance.

Ten days after this committee meets, the meeting between the Presiding Bishop, Bishop Bentley, head of the Overseas Department, and a committee of the Overseas Missionary Society will be held to seek means of ending tension between the O.M.S. and the Department [see L.C. last week].

SOCIAL RELATIONS

Aid For The Stateless

Congressional action to make stateless persons in need eligible for federal public assistance grants was urged by the Department of Christian Social Relations of the Province of the Midwest at a meeting in Indianapolis. The department urged that such grants be administered by state and local agencies in accordance with uniform standards set by Congress. Diocesan and individual action to urge this program upon senators and congressmen was requested.

Suburbs and Ghettos

"In the last 12 years, more than 12,000,000 people have fled our cities to homes in far suburbs because their [the cities']

ACU CYCLE OF PRAYER

February

1. St. Ignatius', New York, N. Y.
2. Church of Christ the King, Fort Worth, Texas; the Rev. Paul E. Traumer, Chaplain, U.S.N.; Church of St. Mary the Virgin, Chappaqua, N. Y.; Convent of St. John the Baptist, Mendham, N. J.; Emmanuel, Washington, D. C.
3. St. Matthias, Los Angeles, Calif.
4. Trinity, Ossining, N. Y.; St. Francis Boys' Homes, Salina, Kan.; St. Matthew's, Kenosha, Wis.
5. Church of the Redeemer, Superior, Wis.; St. Mary's, Carle Place, N. Y.; Mt. Calvary Retreat House, Santa Barbara, Calif.
6. Community of the Holy Spirit, New York, N. Y.; St. Mary's Memorial Church, Pittsburgh, Pa.
7. Cathedral Church of St. Luke, Portland, Maine.

obsolete and deplorable condition prevents them from leading a better life."

So said Charles F. Palmer, Atlanta businessman, to a conference on the moral foundations of economic growth in Washington last month. "Worst of all," he went on, is the flight of our churches. At the very time when they are needed most they are pulling out and abandoning the central city. He warned that if Church men and businessmen do not join hands to rehabilitate city housing, American cities will become segregated ghettos in which the underprivileged live in squalor while the privileged surround them in fine homes in the suburbs.

Among the other speakers at the conference called by the Foundation for Religious Action in the Social and Civil Order was Sen. A. S. (Mike) Monroney (D., Okla.), a Churchman.

RNS

Now or Never

by the REV. GEORGE L. GRAMBS

The urban parish by itself will not, and cannot rise to the opportunity to win the souls in its own neighborhood. The necessary leaders no longer live in the critical urban areas, and the financial strength is not found in the individual parish. The opportunity is for the Church; the Church can rise to the opportunity.

This philosophy characterizes the new policy and program of the department of urban work of the diocese of Newark, as unanimously adopted in November and ratified by the diocesan council in January.

To quote the introduction to the policy statement:

"Although the city church shares in the human pressures, tensions, and dislocations which characterize modern urban areas, it had, for a time, become insensitive to the problem. Shifting populations, dissolution of established neighborhood patterns, and economic, cultural, and racial changes frequently caused the Church to abandon its mission. We know, however, that this is not the mind of Christ, for where people are, there is Christ, and there, too, must be His Church. The department of urban work entreats the power of your prayers and sacrificial support, that so strengthened, it may better meet the challenge for leadership it now undertakes in this vital mission of 'winning the city for Christ.'"

The urban work department plans to:

Develop and implement dynamic programs of an educational and conversional nature on the diocesan, regional, and parochial levels, and to make constant coordinated use of existing diocesan bodies.

Lastly, in specific projects, the aim is to identify and define the parish's problems, conducting the necessary research and accumulating factual data for subsequent analysis; then to develop conclusions and prepare recommendations for presentation to the bishop, and, finally, to

take action according to his direction.

The department is under the direct supervision of Bishop MacAdie, suffragan, who has had much personal experience along these lines.

Unlike other fields, the urban situation cannot boast of experts. There are many who, by experience, have learned much. However, the modern approach to urban problems is too new and recent to have developed set formulae or answers.

Population experts say that in 25 years there will be one vast urban area from Boston to Norfolk on the Eastern seaboard. This will include the diocese of Newark. The Church must meet the problems of this development in the next ten years.

Birth Control Display Stays

St. Peter Claver Center, a Roman Catholic organization long active in helping impoverished Negro families in Washington, D.C., objected to inclusion of a display of the local Planned Parenthood Association in an exhibition in connection with the opening of the new, low-income Greenleaf housing project in southwest Washington.

The objection caused the banning of the display by the exhibition's sponsor, a neighborhood board of the District of Columbia Commissioners' Youth Council.

However, protests from the National Capital Area Council of Churches and from the Clergymen's Advisory Committee of the Planned Parenthood Association caused the neighborhood board to reconvene and to vote 11 to 5 to permit the

More news: page 17

Planned Parenthood display to stay. Two priests of the diocese of Washington are members of the Advisory Committee. They are the Rev. John T. Golding, rector of St. Thomas Church, and the Rev. Charles E. Walden, Jr., vicar of St. Philip's Chapel.

The Cover

During a flight from Honolulu to Midway Island, January 16, Bishop Kennedy of Honolulu was briefed on the latest thing in airborne radar aboard a Navy plane.

Bishop Kennedy made an episcopal visit to the tiny atoll, which has gained greater importance during the past year. Midway is the mid-Pacific anchor point for North America's Distant Early Warning line, and jump-off site for the Airborne Early Warning "sentinels" of the Pacific Barrier Forces.

Bishop Kennedy and Airman Ronnie Glass of San Francisco, Calif., are pictured on the cover with one of the plane's radar scopes.

CSI Relations

By resolution of its General Synod, the Church of England in New Zealand has established limited intercommunion with the Church of South India.

Communicant members of the CSI may now receive communion in New Zealand's Anglican churches, but those who come to New Zealand to live and wish to become habitual communicants must conform to the regular discipline of the Church. Bishops, presbyters, and deacons of the CSI may, with the permission of a diocesan bishop, be invited to preach in New Zealand churches, and any bishop or episcopally ordained presbyter is free to celebrate Holy Communion provided that while in New Zealand he celebrates only in Anglican churches. New Zealand Anglicans may receive communion in South India and New Zealand bishops or episcopally ordained presbyters may celebrate there.

The bishop of a New Zealand diocese may authorize the loan of a church to a bishop or episcopally ordained presbyter for celebration of the CSI liturgy and a CSI bishop or episcopally ordained presbyter or deacon wishing to officiate in New Zealand temporarily or permanently may do so if he accepts the rules and regulations of the New Zealand Church. Other ministers of the CSI who wish to join the ministry in New Zealand will be subject to the rules and regulations covering admission to the ministry.

Union Conversations

Action of New Zealand's General Synod also provided for exploratory conversations with a joint standing committee on union of the Methodist, Presbyterian, and Congregational Churches and the Associated Churches of Christ in New Zealand. A commission of the Church of England in New Zealand has been investigating matters of Church union since 1955.

ENGLAND

A False Tooth?

Fears have been expressed in London that the recent decision of the State (Lutheran) Church of Sweden to permit the ordination of women may disrupt long-standing friendly relations between that Church and the Church of England. [By action of the Convocation of Canterbury, members of the Swedish Church who are "qualified to receive the Sacrament in their own Church should be admitted to Holy Communion" in the Church of England.]

The Swedish Church itself is reported to be split into two opposing camps over the question. Last September, the Church's General Assembly accepted a



Canterbury Convocation: About the women, a private letter.

government proposal for the ordination of women as pastors, by a vote of 69 to 29. This meant making effective as of January 1 a bill already passed by the Swedish parliament, authorizing the ordination of women in the State Church.

The decision was hailed in Sweden by one newspaper as a "victory for the concept of man, for democracy, . . . for the Church, for women." Many Swedes, however, were opposed, and what has been referred to as "The War" has led Sweden's most active opponents to the priesthood of women to denounce the Church as a pawn of the State. (More than 99% of Sweden's total population belongs to the Established Church of Sweden.) The *British Weekly* (Presbyterian) reports one Swedish priest as saying, "The bishops have allowed the State, a secular State, to overrule them on an important article of faith, and the Church has lost its authority forever. It has surrendered all its teeth; in return it has been given one false one."

London correspondent for THE LIVING CHURCH, the Rev. Dewi Morgan, reports, after talking with the priest in charge of London's Swedish Lutheran church, that there are some five or six women candidates for priesthood in Sweden, but that two have said they will not go ahead because of the intensity of public feeling and the risk of a split in the Church.

The next formal ordinations in Sweden are scheduled to take place in May. As of now, the strength of opposition in Sweden to women seeking ordination to the priesthood is estimated to be about fifty-fifty. (RNS says that the new primate of the Swedish Church, Gunnar Hultgren, is reported to be in favor of admitting women to the ministry.)

Meanwhile, in England, Dr. Fisher, Archbishop of Canterbury, addressing the opening of the Convocation of Canterbury in Lambeth Palace, said that he had sent a personal letter to the appropriate authority in the Swedish Church about its decision. "It is clear," he said, "that the action might cause some embarrassment

to us in England and that any public reference to it here in England might cause embarrassment in the Church of Sweden, especially if we seemed to be intervening publicly on one side or the other of a matter which was a subject of controversy in that Church."

"It seems to me," said Dr. Fisher, "that in a matter touching the diplomatic relations between our two Churches, between which there has been a long standing and close friendship, and calling, therefore, for wise and friendly handling, the step which I took of a personal letter approved by my advisers was the right one. . . ."

According to the *London Church Times*, the archbishop said that in his letter he thought he had shown awareness of all aspects of the problem to which reference was made in a gravamen presented to the lower house of the Convocation of York. The gravamen requested the Archbishop of York, Dr. Ramsey, and the bishops of the upper house to inform the Church of Sweden that the action of admitting women to the priesthood was potentially dangerous to the maintenance of the present relations between the two Churches.

The gravamen was referred to committee, after a request from Dr. Ramsey to tread softly on the matter, as it concerned another Church in another country. It is to be reported upon at the next Convocation.

The *Church Times* reports that on the second day of the Canterbury Convocation the lower house presented a gravamen asking the upper house to make clear that "no Anglican pronouncement implying the validity of the orders of the Church of Sweden could be held to apply to the purported ordination of any woman to the priesthood." When the matter was raised in the upper house by Dr. Fisher, the bishops held a short discussion in private, and finally agreed to reply to the lower house in these terms: "The upper house appreciates the concern expressed, but considers, however, that no further action should be taken until the

conclusion of the correspondence between the president and the Church of Sweden and until the receipt of further advice from the appropriate bodies of the Church of England."

Church Makes a Million

A recent "take-over bid battle" between two big organizations has resulted in a profit of something over \$1,000,000 to the Church of England, which has sold its 260,000 shares in British Aluminium to Tube Investments. This has resulted from the purchase of these shares by the Church commissioners some time ago when they were at a much lower figure. It is an example of the more flexible investment policy which the Church commissioners are currently pursuing.

Dangers and Opportunities

Interracial troubles in Britain, highlighted by recent riots in Nottingham and Notting Hill, were discussed at the Canterbury Convocation, with a resolution drafted by the lower house urging the government to "anticipate events, with a constructive policy towards these problems, and the Church to give greater attention to the pastoral care of the immigrants concerned."

According to the London *Church Times*, Dr. Fisher, Archbishop of Canterbury, expressing his reaction to this resolution, said: "How on earth can they [the government] anticipate events? They might have anticipated the racial riots. They have to learn a lesson from the past and see how to apply it. That is quite a different thing."

The Convocation's upper house after debate, finally agreed to this motion: "That this House, being assured of the dangers and opportunities inherent in the growth of multi-racial communities in many of our great cities through the increasing number of men and women of other races who are coming to this country for the purpose of study, training, or employment, urges the Church to give greater attention to the pastoral care of the immigrants concerned, and to their place in the community."

Church Times reports that Dr. Coggan, Bishop of Bradford, found it disturbing that rioting was caused largely by young people, and a study, he said, had shown that they were mostly in "dead end" jobs, and that such frustrated young people were a social problem.

He presented a five point plan of action to the York Convocation.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Receipts No. 1681-1682, Jan. 5.....\$110.00

February 1, 1959

EUROPE

"The Tired Old Man" Coöperates

An overwhelming majority of European Churches have decided to establish methods of continuing coöperation. At the close of a European Church Conference held in Nyborg, Denmark, January 6-9, 125 official delegates and other participants from national Christian councils and coöperative bodies in 22 countries heard plans approved for a provisional committee of four members to draft a program of study and future action. This planning group will be associated with a wider consultative group of 11 members, drawn from both sides of the iron curtain. The Rev. Canon Herbert Waddams is among the 11 members, and will represent the United Kingdom.

The general theme of the meeting, which brought together non-member as well as member Churches of the World Council of Churches, was "European Christianity in Today's Secularized World."

Earlier attempts to establish regional Christian coöperation in Europe had been made by Church men from many European countries, when informal international consultation took place at Liselund, Denmark.

The Conference in Nyborg was the outcome of negotiation between the original "Liselund Conference" and leaders of WCC member Churches in an attempt to insure geographical balance, presence of all major Churches, and official status for all delegates.

A feature of the recent meeting was the active attendance of strong delegations from a number of eastern European Churches and countries. The Moscow patriarchate of the Russian Orthodox Church sent Professor Leo Parisski, vice president of the theological academy in Leningrad, who predicted that the Moscow Church would send bishops as observers (without voting power) to the WCC's Central Committee meetings on the Island of Rhodes next August.

The theme of secularization was worked out in a series of addresses, after Bishop Otto Dibelius of Berlin had introduced the subject in a speech on the conference's opening night, in which he deprecated the widespread feeling that Europe was "a tired old man," and appealed for European Christians to rally to the defense of the responsible individual Christian man.

ANGLICAN CYCLE OF PRAYER

February

1. Armagh, Ireland
2. Armidale, Australia
3. Assam, India
4. Athabasca, Canada
5. Atlanta, U.S.A.
6. Auckland, New Zealand
7. Ballarat, Australia

INDIA

Prayer Book Revision

by the Rev. EMANI SAMBAYYA

The synod of the Church of India, Pakistan, Burma, and Ceylon has adopted a number of proposals of a Provincial Liturgical Committee about the Proposed Prayer Book as amended in 1956.

Hitherto the prayers for the faithful departed in the eucharistic liturgy and the litany had been enclosed within brackets, thus making their use optional in public worship. Yet certain conservative Evangelicals seemed distressed. They said they could not *declare assent* (as is required by every priest) to a Prayer Book which contained beliefs and practices which were unscriptural. Therefore the synod adopted a revised form of prayer for the departed agreeable to everybody, amidst certain protests. The revised form of the prayer says, "We entrust to thy fatherly keeping all thy servants departed this life in thy faith and fear, giving thee most high praise and hearty thanks for the wonderful grace declared in all thy saints, etc. . . ."

The eucharistic liturgy of the Indian Prayer Book is a blend of the Eastern and Western traditions. It enlarges the scope of the participation of the people in the service. This has been achieved by casting the Prayer for the Church in Litany form, by dividing the canon into three sections with an "amen" of the people at the end of each, and by requiring the people to say with the priest the prayer of humble access before communion. Permission was also accorded for the inclusion of an Old Testament lection, the use of Gloria after the Kyries, on festivals, and for the sermon after the Gospel.

The changes adopted in the Daily Offices are few. The Psalter will be printed in full with the imprecatory Psalms in small type. This will dispense with the use of brackets in the Prayer Book. The gap created by the deletion of the versicle "O Lord save the Queen" is now replaced by a beautiful one which says "O Lord, be gracious unto our land" followed by the old response. The response contained in the American Prayer Book has been taken over for the versicle "Give peace in our time O Lord." Of the changes made in the Occasional Offices the important one relates to the provision of a more suitable theological introduction to the rite of Baptism bringing out the distinction between the condition of man in his natural state and man as found in Christ. The synod has authorized the issue of a supplementary book containing material which would normally be used in conjunction with the Prayer Book, and which it will be convenient to have in a supplementary volume. The other half of the book will contain other commonly required forms, used throughout the Province.

On a tiny island near Scotland there is a modern religious community on a spot which has known Christian activity for nearly 1500 years. Iona, Scotland's "Isle of Faith," was visited by St. Columba in A.D. 563, when he began his missionary work there. The island is the site of a modern-day endeavor in the Columban tradition.

The Iona Community is the creation of Dr. George F. McLeod, and is a religious center for clergy and lay members of the Church of Scotland [Presbyterian]. This visionary Scot, a former student at Union Theological Seminary, New York City, was working during the 1930s as a minister in one of the poorest districts in Glasgow, a city which was badly hit

ments — seeking to apply what they learn on Iona to actual modern situations and living by a common daily discipline of devotion, economic independence, and planning of their work.

The community in the summer months maintains two camps for young men and women between the ages of 17 and 30. They come from industrial parishes and from country places and from farther afield. They participate in the morning and evening worship in the abbey church and have their own Bible study in the mornings and activities in the evenings. The community also maintains a fishing camp for boys, and each summer some 700 young people enjoy the experience of corporate worship, study, and recreation, returning to their churches and daily work on the mainland of Scotland with

are not a race apart. The workmen find something of the medieval craftsman's delight in working on a church building for sheer pleasure and with no financial compensation.

Prince and priest, saint and statesman, Columba, founder of the "Celtic Kirk," made this tiny isle famous and sacred. Born of noble stock in 521, he was the son of Feidlimid, a member of the reigning house in Ireland, and was the heir-apparent to the Irish throne, for a tenth-century writer says that "he was eligible to the kingship of Erin, according to family and it would have been offered to him if he had not abandoned it for God." In A.D. 563, when he was 42, Columba made his way with 12 followers across the sea and landed on Iona, there to establish a monastery headquarters for his mis-



The Iona Abbey and Oram Chapel: "But ere the world come to an end, Iona shall be as it was. . ."

in the Depression years. Passionately concerned with the problem of the unemployed, Dr. McLeod began to feel that the Church as a whole was out of touch with the ordinary life of the working-man.

Then came his great idea: to form a group of young ministers and craftsmen who would work for three months of the year on the ancient abbey buildings of the ruined monastery begun by the founder of the "Celtic Citadel," St. Columba. As these men believe that it is only by co-operative action that man will find the way to peace, their summer work on Iona can best be regarded as a "laboratory of living." For the rest of the year they work at their jobs on the mainland — in industrial parishes and housing develop-

a new vision of their task in the world of today.

The Iona Community expresses in modern life Columba's conception of a religion which makes all life holy. For him there was no difference between the sacred and the secular, and this philosophy has largely been lost in our day. The lay craftsmen work an eight-hour day while they are in Iona, and the young ministers, usually just out of college, work an alternate eight-hour day, spending the other days in the "minister's craftsmanship." Once a week the community meets for practical discussion; another period is spent in Bible study, and the Holy Communion is celebrated weekly. The sharing of the artisan's work by the clergy symbolizes the truth that ordained men

IONA— Scotland's with a mo by the

sionaries. A grassy mound some 60 feet long is still pointed out as marking the place where the monks are reputed to have buried their boat. Columba had prophesied years of desolation in the place of his labors:

"In Iona of my heart, Iona of my love,
"Instead of monks' voices shall be lowing of cattle.

"But ere the world come to an end,
"Iona shall be as it was."

This prophecy seems in all respects to be true, for in 1098 Magnus III Barfot, King of Norway, overtook the islands, placing them under the Archbishop of Trondheim. By 1203, Reginald, "Lord of the Isles," rebuilt the monastery at Iona for the Benedictine Order and the Columban monks were either expelled or absorbed. Reginald also founded a convent of the same order on the island, in charge of which he placed his sister Beatrice, and the ruins of the nunnery are still to be seen.

With the victory of the reformers in Scotland, the ancient religious glory of Iona was for the time eclipsed, and in

1561 the abbey and monastic buildings were dismantled. In 1899, George, eighth Duke of Argyll, presented the abbey to the Church of Scotland, and it was restored through public subscription between 1902 and 1910. The restoration of the remaining abbey buildings is the work now being carried out by the Iona Community.

Through the gifted efforts of Dr. George McLeod, not only does St. Columba's prophecy seem to be coming true, but a new and greater day for the isle of Iona is being effected as it becomes the center of a far-reaching work, training ministers and members of an industrial society to bring Christ to the cities of workingmen.

The Iona Community has chosen as its symbol the dove. Beside the fact that the dove symbolizes the Holy Spirit, it is sig-

old isle mission

Franklyn K. Morris*

nificant because the Hebrew for dove is "Iona," and the Latin word for dove is "Columba."

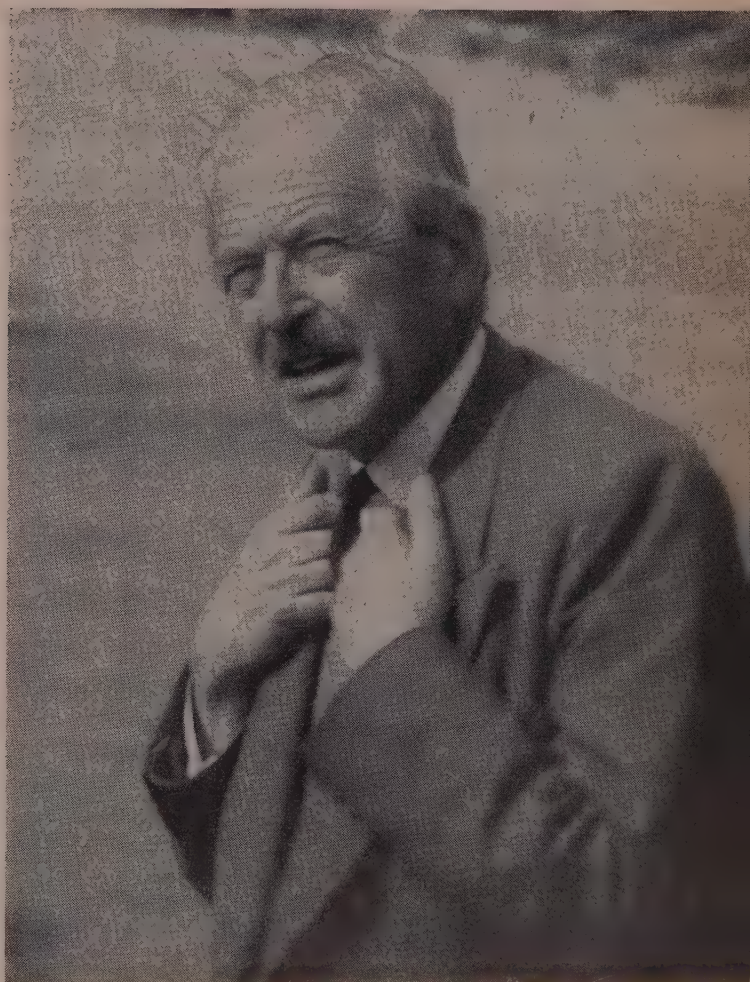
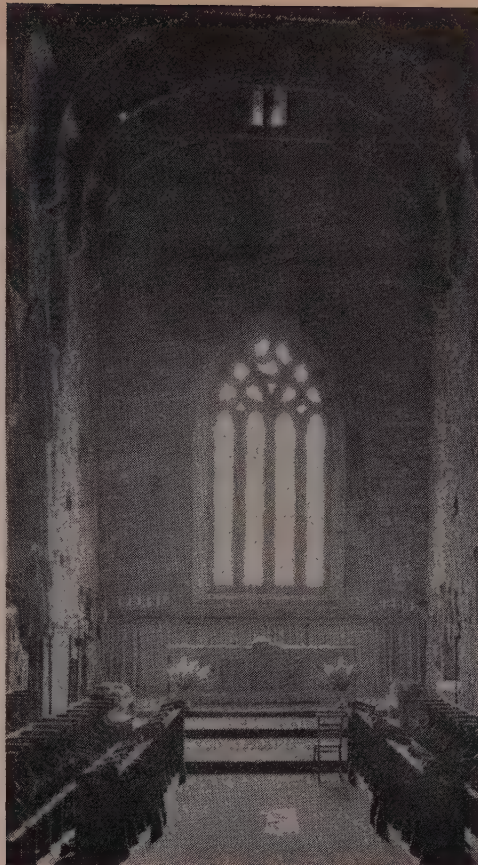
The dying words of St. Columba also had a prophetic ring which speaks of the labors of Dr. McLeod and the mission of the Iona Community; so spoke Columba on the eve of his death:

"Unto this place, small and mean though it be, great homage shall yet be paid, not only by the kings and peoples of the Scots, but by rulers of foreign and barbarous nations and their subjects. In great veneration, too, shall it be held by men of other Churches."

Because of the vision of a Scots preacher who knew the trials of the "hungry 30s," a community for Christian service is being built in Iona on age-old foundations — both spiritual and material foundations, making even more true the prophetic words of Saint Columba:

"But ere the world come to an end,
"Iona shall be as it was. . ."

*Mr. Morris, pastor of Trinity Lutheran Church, Bridgeport, Ohio, has written extensively in the field of church architecture and on the history of ancient cathedrals throughout the world.



Above (left) is the Chancel of Iona Abbey, and (right), the Abbey's Sacristy door. To the right is Dr. George F. McLeod, the Iona community's founder.

Picture credits: Photo of Dr. McLeod, by courtesy of the British Information Service; all others, copyrighted by the Iona Community Publishing Department.

Whether the man-in-the-pew is a fair judge of what is best for his soul's health to hear is probably open to question. A survey, however, conducted by Churchman Willard A. Pleuthner in *This Week* magazine, shows that lay men and women have definite ideas about what they would like to hear.

"How can I make prayer more effective" was their first choice.

Not far behind came such questions as "How to increase religious faith" and "How can I make the greatest contribution in life?"

Replies to the October 19 survey came in from over 18,000 readers all over the country. A ballot had been provided listing some 13 subjects ranging from such topics as "Death, Judgment, Heaven, and Hell" to "What can the individual do for world peace?" In addition, space was provided for respondents to write in their own subjects. One out of every five readers sending in the questionnaire wrote in some additional preferences not on the printed list. Here are typical write-ins:

Teaching sermons on Church liturgy and history
People who live and die without having the chance to hear about Jesus
How can religion in a person induce him to follow-up his casual interest in people so he has a desire to help them?
The necessity of true forgiveness
Emphasize God's laws for living in daily harmony
More of God and Christ and the Bible
Meaning of temptation

Present-day complacency among Christians
Religion for skeptics
The meaning of incarnation
Your spirit or ghost goes to heaven

Getting more religion through Bible reading
Religious approach to international problems

Episcopalians:

	Women	Men
How can I make prayer more effective	First	Third
How can I make the greatest contribution in life	Second	First
Ways to increase religious faith	Third	Second
How to eliminate worry and tension	Fourth	Sixth
What can the individual do for world peace	Fifth	Fourth
How can I take religion into my business life	—	Fifth

More honesty and Christianity
What makes a true Christian

Wrote one grandmother: "My daughter was killed tragically in a sudden fall. Now I am faced with her little girl's questions about immortality. I need a sermon now to help answer her questions."

Interest was expressed in learning about other religions. "I'm looking for a preacher who will open-mindedly tell us about truths in other faiths as well as his own," wrote one housewife in upstate New York. "I want to find the truth in all religions," wrote one New England layman.

Chief weakness of *This Week's* survey seemed to lie in the list itself which respondents were asked to check. In a list of only 13 topics it seemed unfortunate to have, for example, such a subject as "Happier Families Through Religion!"

Episcopalians rated the subjects on the *This Week* ballot in order of their preference like this:

How can I make prayer more effective

FAVORITE SERMONS

What Episcopalians want to hear from the pulpit

by Lee H. Bristol, Jr.*

How to overcome weakness in character
Your marriage vows are binding
Are non-attending-Church Christians really Christians?
More about hereafter
More preaching on morals
Ways to get peace and comfort
More sermons on the saints
More understanding of peoples from other countries
My parents are dead — I must find them
Pentecost and the Holy Spirit
Don't use church just on Sundays
How can I best serve God
Arms of friendship of the world — the four freedoms
Interpreting the Gospel in accordance with modern day conditions
How to adapt to great tribulations
Bible prophecy
How to worship God and why

How can I make the greatest contribution in life
Ways to increase religious faith
How can religion eliminate worry and tensions
What can the individual do for world peace
Immortality
Happier families through religion

*This is an analysis of how Episcopalians voted in a sermon survey conducted by *This Week* magazine. Mr. Bristol cooperated in the survey with Mr. Willard Pleuthner, under whose byline the *This Week* article appeared January 18. Both writers are prominent laymen of the Episcopal Church. Mr. Bristol, Public Relations Director of the Products Division of the Bristol-Myers Company, is the author of *Seed for a Song*. Mr. Pleuthner, vice president of Batton, Barton, Durstine and Osborn advertising agency, is the author of *Building Up Your Congregation* and *More Power for Your Church*, and is a lay reader in the diocese of New York.

How can I take religion into my business life
Religious approach to social problems
Death . . . judgment . . . heaven and hell
How can religion curb juvenile delinquency

Naturally the interests and concerns of men differed from women. [See box.]

Many people wrote letters telling in detail of other questions they would like preachers to answer and telling of the personal problems which prompted them. "How can religion put our family 'back on the track' after our tragedy?" "What can I do to bring my husband to a real faith in God?"

Some of the letters were reminiscent of the European lady who told her psychiatrist, "You know doctor, if only I could feel that my life counted for something we wouldn't have to have all this silly talk about my nerves."

To meet the needs of men and women trying to answer questions and find a faith for today, clergy won't wish to take the results of the sermon survey and stick slavishly to this list. Chances are they will wish merely to use these results as a jumping off point from which to begin considering areas to cover in future sermons.

But the man in the pew is an important part of any sermon. Says the Rev. Dr. Frederick M. Morris, rector of New York's St. Thomas' Church and author of *Preach the Word of God*, Morehouse-Gorham Co.: "No individual alone can ever preach. It takes a congregation to produce preaching quite as much as it does a speaker in the pulpit . . . preaching is truly preaching only when it is both spoken and listened to in mutual faith concerning its nature and purpose. . . ."

We laymen have no right to call the signals and tell our clergy what and how to preach. But we do, I think, have a definite obligation to tell our rector when we do not understand his preaching or when we feel his message is not getting across to his congregation.

As Willard Pleuthner himself puts it: "By expressing ourselves, we can help our clergy help more of us . . . in many ways."

**Preach the Word of God* by Frederick M. Morris, Morehouse-Gorham, Inc., \$1.

National Council's Secrecy

The National Council is both an executive and legislative arm of the Church. Its membership is made up of elected representatives. Three officers elected by General Convention hold membership in National Council *ex officio*: the Presiding Bishop, the vice president, and the treasurer. Sixteen men hold membership by election by General Convention. Four women, though they are technically elected by General Convention, are actually the choices of the Triennial Meeting of the women of the Church. Eight other members are elected by the provincial synods.

We spell this out, because it is important to remember that National Council is *not* the Presiding Bishop's cabinet. He does not choose its members, and he is therefore not accountable for its actions, except in so far as his leadership is influential with the other members.

The distinction is an important one. Every executive needs an inner council (call it staff or cabinet or privy council or what you will) which owes him personal allegiance, which is his own choice, and which, quite properly, considers questions in secret sessions and reports to the executive's constituency only its agreements, not the agonies and divisions which preceded those agreements. The member who finds himself often in disagreement has only one recourse — resignation.

State of Frustration

The National Council member, on the other hand, represents the Church membership or a portion of it. He is free to agree or disagree with his fellow members. Even if he is chairman of a National Council department, he is not responsible for the actions of that department, since he neither appoints the personnel nor has the executive authority to make his convictions control decisions. Within the last triennium there has been at least one case of a chairman presiding at department meetings in a state of frustration, watching the department follow lines of action of which he disapproved.

National Council is more truly a legislature than a cabinet. It is, true, subordinate to the higher legislative power of General Convention, but it has large powers of its own. It not only controls the details of expenditure of large sums of money appropriated by General Convention, but also controls large sums in the form of undesignated legacies and trust funds which are not appropriated by General Convention.

Since National Council is a legislature, elected on a plan of representation thoroughly consistent with democratic principles, it follows that it is responsible, not to the Presiding Bishop, but to its constituency. It follows further that National Council's proceedings

should be conducted in public, so that the Church may know how its representatives carry out their responsibilities.

THE LIVING CHURCH has done its level best to inform the Church on the issues before National Council, the discussions, debates, and decisions of that body. It has a reporter at every meeting of National Council, and the reporter stays in every session *just as long as he is allowed to stay*.

In practice, however, National Council regularly and frequently clears all visitors (including the accredited reporters) from the room and transacts its business in secret. Sometimes minutes are later read which record decisions taken in these secret sessions, but no information on the debate is made available, no record of individual voting is presented, and *there is no assurance that even the record of actual decisions is complete*.

Weak Reasons

Various reasons are given for holding the frequent secret sessions. We are told that sometimes personnel questions require frank discussion of damaging information about individuals. We can believe that, once in a long time, such a consideration might validly arise. But we refuse to believe that the conduct of National Council employees is so routinely scandalous as to occupy the long, long hours of secret sessions which have become a habit of National Council.

We have heard, also, that Council members are so thin-skinned that they cannot stand to have disagreements and defeats reported. We think such an argument is very weak. The National Council members are grown men and women, used to debate and controversy, strong enough to stand up for what they believe and take disagreement and even defeat with good will.

It is significant that, quarter after quarter, only THE LIVING CHURCH has been represented at the press table at National Council. Reporters looking for lively stories and significant debate have learned to shun the meetings. Only a magazine stubbornly dedicated to reporting all that it can learn about the life of the Church is willing to take the rebuffs and concealments which National Council's secrecy policy makes routine.

We think the time has come for the Church at large to rise up and demand that its elected representatives conduct their public business in public. We think the new Presiding Bishop and the members of National Council will be responsive to such a demand.

Shock Nor Surprise

We are not dealing with a group of grafters with crimes to hide. We are dealing with a group of dedicated and forthright Christians, and it will come as neither a shock nor surprise to anybody to discover that, on significant issues, such people disagree among themselves.

But it will come as a great light and a real contribution to the health of the Church when these people give us the benefit of their wisdom by permitting a full and independent coverage of their deliberations.

Break the Vicious Circle

We think we can understand the mood of those Cubans who enthusiastically endorse the mass executions which are taking place in that country. A corrupt dictatorship has used all the classic and horrible techniques of terror to repress its opponents. Even with the chief of that fallen dictatorship in exile, the victorious revolutionaries find themselves holding prisoners, many of whom were direct and even enthusiastic participants in that terror.

It is one of the tragedies of sin that it is contagious. Hate begets hate. Terror begets terror. Killing begets killing.

We grieve for the men now facing firing squads by the hundreds. We grieve for those (probably the majority) who are guilty of worse crimes than any which the hasty courts martial are guilty of. We grieve for those who are innocent victims of over-hasty judgment.

But our greatest grief is for the Cuban people and for the members of the victorious revolutionary forces.

It is hard to believe that out of a blood purge can really come peace, that out of hasty mass executions can come justice, that out of the hates unleashed can come love.

The experience of states which embarked on the road of terror after the victory of revolutions does not encourage the belief that the path of blood leads to democracy, freedom, justice, and peace. It did not do

so in 18th century France or 20th century Russia or Italy.

It was almost certainly true that each of these revolutions was supported by many completely well-intentioned people. They saw, or thought they saw, nations groaning under tyranny or threatened by anarchy. They acted vigorously and often heroically to resist what they considered the forces of evil, and they won their battles. But in each, the old hates and fears continued strong. Under the driving force of hate and fear, the revolutionaries continued the terror. And, when the victory over the old regime was complete, the terror continued against real or imagined opponents of the regime.

How can the vicious circle of hate-begetting hate be broken?

It can only be done when some leader — and we pray it may be Castro himself — can rise above the wrath he feels about the blood of his martyred followers and speak, amidst the blood, the word of peace which was given us by One who bought the redemption of mankind by the shedding of His own Blood.

Love, forgiveness, mercy — these are not empty pious hopes. They are certainly neither weak nor safe, but tremendously powerful and tremendously dangerous forces. It is no part of God's contract with man that following Him ensures the worldly success and survival of the follower.

But only such a following by a leader big enough and brave enough to risk all on the great gamble of Christianity can give the Cuban people any reasonable hope for a future in which they can find the way of life for which they have paid so high a price.

Inside the Parish

by the Very Rev. William S. Lea

The Parish and the Press

A few days ago some of our people were talking about what a "poor press" the Church gets these days. I didn't agree, so far as this country is concerned. If it is so, it may be our own fault. Most of the newspapers I know actually lean over backwards to help publicize the work of the Church. The parish makes a great mistake, in my opinion, if it does not learn how to make friends with the men of the press. They are ready to offer us one of the most powerful instruments there is for the communication of the Christian gospel, if we learn how to cooperate with them.

The preface to the new *Crockford's* (the Directory of the Church of England) makes some important observations about the relationship of the Church and the press.

Bishop Wand, formerly bishop of London, has recently observed that his experience has assured him that there is a tremendous amount of good will among journalists. This is certainly true in our country. We owe a tremendous debt to the great newspapers and

also to the wire services which open their columns to religious articles and to the news of the Church. Many papers carry regular features written both by local clergy and by men of national reputation.

Every parish ought to review its press relations. There are some fundamental principles which ought to be observed. For one, action makes news, and therefore we should be sure before we ask for space that we have a story of something significant which has happened in the lives of our people. Names make news, also, and therefore we ought to build our stories around people and their interests. A news story ought to be direct and to the point, and therefore we must avoid wordy presentations of our news. But the best thing we can do, perhaps, is to ask an interested man of the press to talk with us about the whole matter of parish publicity. He might even be asked to meet with a small and carefully selected parish committee. Out of such a discussion might come an entirely new approach to our job of interpreting the Church to our contemporary world.

But there is another matter in this connection which is important — namely, the value of criticism. We need not expect the press always to be favorable, because part of its duty is criticism. If this were not so, we might become complacent. But by and large the press is anxious to help, and if we have "poor press" we often have only ourselves to blame.

Vigor at the Start

The new year is off to a vigorous start in the missionary district of Salina.

Bishop Lewis announces that the trustees of Church property for the district are in the process of taking title to about 20 acres of property on Lake Webster, west of Stockton. The land is a gift of Mr. and Mrs. A. G. Schneider, Jr., of Norton, and is to help fill a long-felt need for district conference facilities. The district is also applying to the State Fish and Game Commission for additional property to be designated as a recreation area. The UTO has appropriated \$25,000 for a chapel at the center, and funds for installation of utilities, dining hall, and kitchen have been promised from the children's missionary offering. Bishop Lewis says, "No buildings will be erected unless the money is in hand to pay for them."

A piece of land has also been acquired in the city of Salina, on which will be built the second church in the district's see city. It is in the southeast part of the town, the area suggested by a district survey for the location of a new mission.

The January issue of Salina's *Newsletter* makes the joyous announcement that "On February 1 every parish in the district will have a rector." On that date the Rev. Henry Eden Wright will become rector of St. Thomas' Church, Garden City, and the Rev. Howard Stephens Trask will become rector of St. Michael's, Hays.

Heralded in the same issue of the *Newsletter* are a new congregation at Barnard, building plans at St. Luke's Church, Scott

City, and the coming to the district, as rector of Grace Church, Hutchinson, of the Rev. David deL. Scovil, former dean of the Los Angeles cathedral.

No More Room

The St. Francis Boys' Homes, Salina, Kan., with units in Ellsworth and Bavaria, have a capacity for 46 boys. During 1958, however, according to Jack Horner, social worker at the homes, a total of 404 boys were referred to the Homes from 45 states. Of the referrals, 67 came from the state of Kansas.

The Rev. Robert Mize, director of the Homes, says the Homes have been able to admit only one or two new boys since September. "Many of the others, declined, have had to go to the State Industrial Schools," he said. "We refer some cases to the Rev. Victor Menard, St. Michael's Farm Home, Mississippi (Picayune). He can take a total of 12 boys."

"This reveals," points out Fr. Mize, "the great need in the Church for further Homes such as ours."

RHODE ISLAND

Where the Money Goes

Rhode Island's diocesan council approved \$103,512.82 for the work outside the diocese designated to National Council. This is Rhode Island's share of a total national budget of \$8,060,300.00.

For diocesan work, which includes such items as the salary of the bishop, the diocese's share of the retired bishop's pension, assessment for General Conven-

tion, the provincial synod, the diocesan payment to the state council of Churches and other diocesan-wide activities, the sum of \$49,792 was approved.

The budgets for diocesan departments totaling \$326,770.61 are: accounting and management, \$38,234.66; Church extension, \$126,286.72; education and youth, \$14,955.23; and Church and community relations, \$63,094.00. In addition, Episcopal Charities Fund money amounting to \$84,200 not included in the above budgets is granted by council to Episcopal Church institutions and agencies.

In addition to the diocesan budget, last year the parishes and missions of the diocese spent approximately \$1,450,000 on themselves, apart from their contributions to the state and national Church, and in 1959 will probably spend \$50,000 more, making total expenditures for the Church in Rhode Island \$1,980,075.43.

Housing Practices

The division of Christian social relations of Rhode Island's diocesan council has voted to approve and endorse a Fair Housing Practices Act, being sponsored by the Citizens' United for a Fair Housing Law in Rhode Island. Members of the citizens' group include Bishop Higgins of Rhode Island, the Very Rev. Darby Wood Betts, dean of the Cathedral of St. John, Providence, and the Rev. Russell L. Derragon, canon pastor of the cathedral and chaplain of St. Mary's Home for Children and St. Martha's House for Girls, North Providence. The social relations division has also voted to participate as a member of the Rhode Island Commission on Discrimination in Housing.

AROUND THE CHURCH



Parish Hall, St. Paul's, Savannah

The parish hall of St. Paul's Church, Savannah, Ga., was gutted by a fire of undetermined origin on January 13. The two-story brick structure in the rear of

the church was destroyed, and the roof half burned away.

Damage to the church included a stained glass window destroyed by heat, and a scorched beam.

A thorough investigation will be made in an effort to determine the cause. Within the past decade several fires, apparently of incendiary origin, have damaged parts of the church.

The Rev. Theodore Porter Ball, rector of St. Paul's, reported that at the vestry meeting, January 14, plans were made for rebuilding. Insurance will fairly well cover the loss.

Dr. Fisher, Archbishop of Canterbury, announced in his presidential address at the Convocation of Canterbury that most of the Convocation's opening service, traditionally held in St. Paul's Cathedral, would be in English instead of Latin, when a new Convocation is called after the next general election. Previously most of the service was in Latin, even the sermon. "This procedure goes back no doubt a long way," said Dr. Fisher, "but there is a gener-

al feeling that it could be made more edifying. . . . It is now proposed that the customary Latin psalms shall be sung. There will follow a celebration of the Holy Communion in English with a sermon in English."

"The first racial trouble in this city was caused because our Church insisted on training slaves as Christians," said Bishop Donegan of New York in his annual address to the Church Club of New York. In sketching the history of the diocese, the bishop said the Church has always been concerned "with the needs of all people."

Bishop Donegan announced two gifts of \$50,000 each for extension of missionary work in the diocese.

General Theological Seminary has received a bequest of \$50,000 under the will of the late Miss Reba Joachim. Miss Joachim was a communicant of the Church of St. James the Less, Philadelphia. Her bequest has been designated for the seminary's building fund.

Subjective but Good

WINSTON CHURCHILL: THE YEARS OF PREPARATION. A Biography. By **Charles Lewis Broad.** Hawthorn Books, Inc. Pp. 448. \$6.

Charles Lewis Broad is an English journalist, for many years associated with the editorial staff of the conservative *Daily Telegraph*. His political background very naturally led him to a thorough study of Winston Churchill, who even in retirement today is the very embodiment of British Toryism. Twenty-five years of research on the part of Mr. Broad have resulted in a number of monographs on his illustrious subject. These are now crowned by a comprehensive biography of which *Winston Churchill: The Years of Preparation* is the first volume.

A glance at the bibliography will reveal that Mr. Broad did not have access to historical material not already available to the reader in book form. This is perhaps unavoidable, as a definite historical appraisal of a statesman still alive is not really possible — especially when he is as controversial a figure as Sir Winston. In fact, we have here a biography which betrays on almost every page an admiring hero worship that silences all criticism. Withal we catch a worthwhile glimpse of Britain in her glory after the Boer War and during the reign of Edward VII; girding herself to defend successfully her world position against the onslaught of Kaiser Wilhelm II's Germany; recovering from the grievous wounds inflicted by World War I; and yearning for peace oblivious of the menace of the new Germany energized by the Nazi ruthlessness and brutality.

Upon this scene Winston Churchill projects himself as the young politician who willingly changes party allegiance for what he considers to be principle. We see him as the masterful First Lord of the Admiralty who defies the cabinet so that his fleet shall be ready in August 1914, thereby contributing perhaps to the outbreak of a conflict which may well have been unnecessary. We follow him into the trenches where, as a colonel, he finds consolation, with the troops, for his apparent political extinction. Finally we hear his voice raised in warning prophecy during the 30s when Englishmen refused to face reality. This is rollicking good reading. It does not seem to matter that it is thoroughly subjective.

What place is there for the review of such a book in the pages of a religious journal? I can think of three good reasons: (1) The literary editor asked for a

review; (2) the book is fun and will add to life's enjoyment; (3) It illustrates, as all biography does, that God is the Lord of history and that he uses human beings to achieve His purpose — even though those whom He chooses are not always the most religious churchgoers.

R. B. GUTMANN

THE EPISCOPAL CHURCH AND THE MIDDLE EAST. By **Charles Thorley Bridgeman, S.T.D.,** Formerly Representative of the American Church on the Staff of the Anglican Bishop in Jerusalem, Residentiary Canon of St. George's Collegiate Church, and Archdeacon in Syria and The Lebanon. Foreword by **Angus Campbell MacInnes, D.D.,** Anglican Archbishop in Jerusalem and Metropolitan. Morehouse-Gorham, 1958. Pp. 40. Paper, 85 cents.

When Episcopalians go to Church on Good Friday they are likely to observe (one hopes, of course, that they do observe it) an alms basin placed unobtrusively but nonetheless conspicuously near the entrance, with an accompanying poster bearing the words "Good Friday Offering."

A large part of this offering is allocated to the work of the Anglican Communion in the Middle East, including the Holy Land. The Churchman who would see where this money goes and what it does, and who, moreover, would support the work of the whole Anglican Communion in the Middle East not only with his money, but by his interest and by his prayers, will want to read *The Episcopal Church in the Middle East*, by Charles Thorley Bridgeman — a small publication, to be sure, but one which will give him an up-to-date account of the Church's work in a strategic spot on today's landscape:

"A century and a half of Christian missions in Moslem lands has not been in vain. A rough field has been ploughed; good seed has been sown. In God's own time a harvest will spring up" (pp. 39-40).

The illustrations are welcome. The ordinand on page 32 seems to be wearing a tippet as a deacon would wear a stole!

FRANCIS C. LIGHTBOURN

In Brief

CHRISTIANITY AND COMMUNISM. An Inquiry Into Relationships. Edited by **Merrimon Cuninggim.** Dallas: Southern Methodist University Press. Pp. xii, 136. \$4. Described on jacket as "Seven essays resulting from a series of studies supported by the Board of Social and Economic Relations of the Methodist Church." Contains one essay, "Is Christianity a Communist Heresy?" by the Rev. **Das Kelley Barnett,** of Episcopal Theological Seminary of the Southwest.

GOOD THINGS FOR CHURCH GROUPS. By **Beatrice M. Casey.** T. S. Denison. Pp. 366. \$3.95. "A Collection of Monologues, Readings, Dialogues, Comedies, Skits, and Religious Plays for Use by Church and Affiliated Groups."

THE LETTER TO THE ROMANS. Translated with an Introduction and Interpretation by **William Barclay.** Westminster Press. Pp. xxxi, 243. \$2.50. **THE LETTER TO THE HEBREWS.** Translated with an Introduction and Interpretation by **William Barclay.** Westminster Press. Pp. xxiii, 231. \$2.50. Two further installments in a fast-growing set of scholarly-based popular Bible commentaries, "The Daily Study Bible Series."

Books Received

EARLY CHRISTIAN DOCTRINES. By **J. N. D. Kelly.** Harpers. Pp. xi, 500. \$5.75.

CROWN OF GLORY. The Life of Pope Pius XII. By **Alden Hatch** and **Seamus Walshe.** Illustrated with drawings by **Louis Priscilla.** Hawthorn Books. Pp. 271. \$4.95.

THE ANGRY SCAR. The Story of Reconstruction. By **Hodding Carter.** Doubleday. Pp. 425. \$5.95. [Mainstream of America Series, edited by **Lewis Gannett.**]

STRAIGHT TONGUE. A Story of Henry Benjamin Whipple, First Episcopal Bishop of Minnesota. By **Phillips Endecott Osgood.** T. S. Denison. Pp. 288. \$3.50.

A WOMAN WANTS GOD. By **Mary Lou Lacy.** John Knox Press. Pp. 77. \$2.

I SPEAK FOR MYSELF. The Autobiography of **John Haynes Holmes.** Harpers. Pp. vii, 308. \$4.50.

THE MINISTRY OF HEALING. By the Rev. **John Ellis Large, D.D.** Foreword by the Rt. Rev. **Horace W. B. Donegan, S.T.D.** Morehouse-Gorham. Pp. 182. \$3. [The Bishop of New York Book for 1959.]

ACROSS THE NIGHT. Adventures in the Supernatural. By **J. E. Jacoby.** Philosophical Library. Pp. xii, 110. \$3.75.

THE CHILDREN OF BIBLE TIMES. By **Sam Patrick,** and **Omar Garrison.** Prentice-Hall. Pp. xi, 127. \$3.95.

OUR FATHERS AND US. The Heritage of the Methodists. By **Umpfrey Lee.** With a Memorial Preface by **Herbert Gambrell.** Southern Methodist University Press, Dallas. Pp. ix, 123. \$3.

PERMANENT PEACE. A Check and Balance Plan. By **Tom Slick.** Prentice-Hall. Pp. x, 181. \$2.95.

THE CAUSES OF WORLD WAR THREE. By **C. Wright Mills.** Simon and Schuster. Pp. viii, 172. \$3.50; paper, \$1.50.

WHO IS THE DEVIL? By **Nicolas Corte.** Translated from the French by **D. K. Pryce.** Hawthorn Books. Pp. 125. \$2.95. [Volume 21, Twentieth Century Encyclopedia of Catholicism.]

PSYCHICAL PHENOMENA. By **Reginald Omez.** O.P. Translated from the French by **Renée Haynes.** Hawthorn Books, Pp. 144. \$2.95. [Volume 36, Twentieth Century Encyclopedia of Catholicism.]

WHAT IS A SAINT? By **Jacques Douillet.** Translated from the French by **Donald Attwater.** Hawthorn Books. Pp. 124. \$2.95. [Volume 46, Twentieth Century Encyclopedia of Catholicism.]

CONCISE DICTIONARY OF JUDAISM. Edited by **Dagobert D. Runes.** Philosophical Library. Pp. 237. \$5.

ENCYCLOPEDIA OF THE PAPACY. By **Hans Kühner.** Philosophical Library. Pp. 249. \$6.

THE RISE AND FALL OF THE INDIVIDUAL. By **W. P. Witcutt.** Macmillan. Pp. 198. \$2.50.

LETTERS

Continued from page 4

90 Minutes vs. 180 Minutes

Re: "How to Kill a Vestry Meeting" by the Rev. W. Don Brown, [L.C., January 4]: 90 minute vestry meetings are for the birds! Much of what Dr. Brown has to say is of great value. There might be some difference of opinion, however, as to the length of vestry meetings. I personally feel that a 90 minute vestry meeting is about as useful as a 15 minute parish call.

If the sole purpose of vestry meetings were the dispatch of parish business, 90 minutes would be ample time. However, this is simply not the case. The men on my vestry like to get together once a month. They like to chew the fat with one another and to pass the time of day.

When this hidden agenda has been thoroughly discussed and digested we get down to the important business at hand. Motions are made but they are discussed. Discussed is a mild word. Motions are made and torn apart and examined. There is wrangling and many times heated words. But the issues are gone over very carefully.

Many times, after about two hours of this kind of thing, the vestry will then open up on the rector. They will begin to let their hair down and begin to voice criticisms of the rector that they would not have done at the end of 90 minutes. At the end of three hours, then, we might well be tired (exhausted), but everyone present knows that the meeting has been a good meeting and that everyone has been given enough time to give voice to his feelings.

I feel that the main trouble with a 90 minute vestry meeting is that it does not give the meeting time enough to generate along the lines of group dynamics.

(Rev.) WILLIAM L. KIER
Rector, St. Clement's Church
Buffalo, N. Y.

Liberal Clergy

I notice in your publication letters from modernist liberal clergymen who have been ordained and appear to be functioning as priests, who claim the right to give voice to views touching dogmas of the Church which are, in effect, denials of what the Church teaches.

These people do not seem to understand that they have undertaken, under solemn vow, to teach what the Church teaches and nothing else. This they are to teach, not as being their private views, but as being what the Church teaches. They are to keep their private views to themselves. N. E. PERKINS
New York City

Clergy Placement

Fr. Stewart's article [L.C., January 18] points out a very great need for a system of clergy placement. While I have no desire to move, some men do, and have difficulty finding a place for which they are fitted.

I wonder how many men have felt called to the mission field, but have been afraid that if they went, and lost contact with their friends, they might not be able to find a home parish if they decided they wanted to come home.

If a clergy placement information bureau
Continued on page 21

THE MINISTRY OF HEALING

By
John Ellis Large

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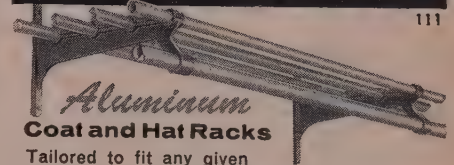
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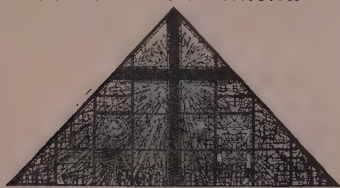
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DIARY OF A VESTRYMAN

The Laymen Act

(fiction)

by Bill Andrews

January 29, 1959. The vestry meeting tonight went like clockwork — like very fast clockwork. We'd paid the bills and voted all necessary motions by 8:15. The rector, who was not in on our conspiracy for fast action, leaned back amazed at the dispatch with which business was handled.

"Well, gentlemen, that disposes of the agenda, so I guess we can go home. I'll entertain a motion to adjourn." He lifted his gavel.

Bill Harding spoke up. "Just a minute, Fr. Jones! There's one item of the agenda we haven't covered — the good and welfare of the parish."

Fr. Jones put his gavel down and said, "Of course, if you want to bring up something not covered by the agenda. . ."

The senior warden said, "Some of us have been talking about things, Father. We think you ought to have some help. I don't mean a curate — we can't afford one. I don't mean more secretarial help. But you are overworked, and we're going to give you help you really need. Henry, you explain."

Corrington made the presentation of the ideas we had thrashed out at an off-the-record vestry meeting about which we had said nothing to the rector. Its high points were the following:

1. Organization by the women of the parish of a committee to visit every new family moving into the community and to invite them to attend St. Martha's.

2. Organization by the vestry itself of a committee to handle all maintenance problems on advice from either the rector or the sexton of a need for maintenance work beyond the sexton's capabilities.

3. Organization of a committee under Jenny Mathews to gather material for, edit, and produce the parish service bulletins and newsletter. The rector's sole responsibility would be to supply information on services and to fill, if he chose, a limited space with his own message to the congregation.

4. An offer by our two lay readers to conduct a class to train four more volunteers for this work (I'm one of them) and to supervise training and scheduling of acolytes.

5. A proposal to send our Church school superintendent to an intensive diocesan session on teacher training, looking forward to a regular program of teacher training in the parish under the direction of the superintendent.

6. An offer, in writing, signed by 12 men of the parish, to volunteer one evening a week of calling on lapsed Church members,

the sick, and families in which the man of the household is not an active Churchman. To prepare us for this work, we've been offered a course on lay evangelism by Louis Dearth of the diocesan office.

7. An announced policy of the vestry and major mid-week organizations to work out with the rector, at his discretion, additional undertakings of tasks not previously handled by the laity.

The rector sat open-mouthed as Henry Corrington finished his statement. He seemed to have trouble getting his words organized, but finally he said, "I wish you could believe it. It sounds like the blueprint for a really revitalized parish. It sounds — yes, it sounds like a plan I proposed many years ago, when I first came here, and which nobody was interested in."

We told him it was the same plan — at least in its main outlines. We'd dug it out of an old vestry minutes book.

"I still don't understand," Fr. Jones said. "I'm grateful, but I haven't seen any sign of a change of heart in the parish. Why I said at the annual meeting —"

McGee interrupted him. "We heard what you said, and we realized that we had left the whole job to you and that that meant a sick parish, frustration, and discouragement. Actually, this plan isn't a sign of a real change of heart in the parish as a whole. But we think it could be a means of bringing that change to be."

"I still don't understand," our priest said.

McGee went on: "Take a close look at what we're offering. It involves, actually, no more than 25 people in the parish at the start — say five per cent of the total membership. Ten of those people are already wardens or vestrymen. Eight of the women are present or past officers of mid-week organizations. The others are Church school faculty or ex-vestrymen. There isn't a real recruit to activity in the lot."

"Nothing's happened to the thinking at St. Martha's, Father, but we think something is going to happen!"

For a long time Fr. Jones just sat there looking at us, smiling, and looking as if he wanted to cry. Finally he said, very quietly, "I'm accepting your offer — very gratefully. And I've got the first additional project for you men. I want every person who takes one of these assignments to consider himself a member of a prayer circle. I'll get out a list of you and every day every one of you is to pray for one of your members, for his work and for a poor fool of a priest who let his pride lead him into discouragement. Meeting of the vestry is adjourned. The prayer circle will meet immediately in the Church."

It was cold in the church, but there was a fire in our hearts as our two lay readers led us in Evening Prayer and the rector knelt beside us in the pews.

LETTERS

Continued from page 19

ere set up, however, it should be independent of National Council, and be either an independent agency or an affiliate of the Church Pension Fund. Otherwise some would suspect that the bureau favored men who were most enthusiastic about National Council schemes and budgets.

Some compulsion would be needed, so that a vestry would have to consult both their bishop and the bureau before electing a man, and the clergy would be required to register with it; otherwise, the feeling might arise that only incompetent clergy would register with it, and a vestry would consult it only as a last resort.

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour

Atlanta, Ga.

The Open Letter

Although one can sympathize with the House of Bishops [L.C., October 19 ff.] in its reluctance to enter upon a heresy hunt history does not encourage us to think we are wise or good enough to do that without (great danger), a slightly stronger statement would have been welcomed by many thousands of us who look to them for the defense of the faith. There are also many who will be amazed and disenchanted by the appearance of letters from priests like the one from the Rev. T. Carleton Lee.

The appearance of still another German school for the reinterpretation of Christianity surely doesn't mean that we are free to forget the terms of our ordination, because there is

a "great disagreement" as to whether our religion should be founded on "propositional theology" at all. We can all read Bultmann and others with real curiosity, and a desire to understand what they are getting at, but surely they are not to be considered an alternative to the general "propositions" of the faith as this Church has received the same. And when this school has passed away, as it will, Christians will still worship the Word Who was made Flesh "of the substance of the Virgin Mary His Mother," and will still know the joy that can be known only before the Empty Tomb. Is it rash to predict that the only Christians left will be of this kind?

(Rev.) LEO S. COOK

Rector, Christ Church

New Brighton, Pa.

I am grateful indeed to the Rev. T. Carleton Lee [L.C., January 18] for recognizing the originators and 4,557 signers of the open letter to the House of Bishops in General Convention, 1958 [L.C., November 23], as "a good and necessary element" in the Church.

I should like to offer Mr. Lee a check for \$10 to be used for any of his favorite charities if he will show the readers of THE LIVING CHURCH any expression in our open letter which asks of the bishops "either censorship or heresy-hunting." We made of the bishops only one request: to say whether the denials and implications called to their attention in our open letter were contrary to the faith of our Church. This request they utterly ignored.

HERBERT MAINWARING

Wollaston, Mass.

Pastoral Education

I am writing you to thank you for the magnificent job you did on your article on the Institute [L.C., January 11]! We are all quite pleased about it and grateful to you.

(Rev.) REUEL L. HOWE

Director, Institute for Advanced
Pastoral Studies

Bloomfield Hills, Mich.

The Roof Gets Raised

In my Manpower column [L.C., November 11, 1956], I ran an article called "Raising the Roof," in which I explained how a parish group or individual could make possible a church in the Philippines for only \$600, the price of a roof. It seems the Philippine Churchmen will donate land and build a church but cannot supply the roof; \$600 will do this. The result: the gift of such a roof, according to Bishop Ogilby, literally makes possible a church.

This week—over 26 months after the article appeared—I received a letter from layman Willard A. Pleuthner, saying that he wishes to donate such a roof to the Philippines in memory of his late father, Augustus J. Pleuthner, for many years a vestryman of St. John's Church, Buffalo, New York.

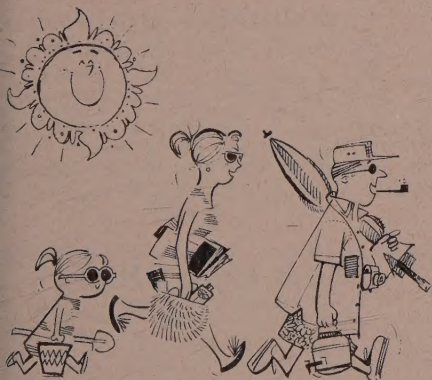
Even old issues of THE LIVING CHURCH have a way of reaching people! I was as pleased about Mr. Pleuthner's gift as I am sure your staff will be.

LEE H. BRISTOL, JR.

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Editor's Note: See page 14 for another example of Church work by Messrs. Bristol and Pleuthner.

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The Rev. John H. Angell, formerly assistant at St. Mark's Church, Houston, Texas, will be vicar of Grace Church, Colton, Calif.

The Rev. G. Clare Backhurst, formerly rector of Calvary Church, New York, will become rector of St. John's Church, Buffalo, after Easter.

The Rev. William A. Blondon, Jr., formerly rector of St. Paul's-in-the-Desert, Palm Springs, Calif., is now rector of St. Peter's Church, San Pedro, Calif.

The Rev. T. D. Brown, who formerly served St. Philip's Church, Charles Town, W. Va., is now vicar of St. James' Church, Charleston, W. Va.

The Rev. Peter M. Dennis, formerly rector of Trinity Church, Connorsville, Ind., is now vicar of St. John's Church, Washington, Ind. Address: 109 N. E. Sixth St.

The Rev. Thomas A. Dixon, formerly vicar of St. John's Church, Washington, Ind., is now rector of St. James' Church, New Castle, Ind.

The Rev. George C. Estes, formerly rector of St. Thomas' Church, Orange, Va., will become rector of St. Patrick's Church, Falls Church, Va., on February 2. Address: 1415 Brush Dr.

The Rev. Henry F. Folsom, formerly curate at St. James' Church, Upper Montclair, N. J., will on April 1 become vicar at St. Peter's Church, Washington, N. J.

The Rev. Frederic J. Haskin, formerly vicar of St. Andrew's Church, Pacific Beach, San Diego, Calif., is now minister of youth and religious education at St. Mark's, San Diego.

The Rev. Robert B. Hedges, formerly curate at St. Paul's Church, Des Moines, Iowa, and vicar of St. Paul's parochial mission, St. Timothy's, West Des Moines, is now full-time vicar of St. Timothy's. Address: 1020 Twenty-Fourth St., West Des Moines.

The Rev. Marvin L. Hummel, vicar of All Saints' Church, Delmar, Del., is now also teaching sacred studies at St. Andrew's School, Middletown, Del.

The Rev. Paul A. Kellogg, formerly rector of Christ Church, Dover, Del., is now canon in residence of the Cathedral of St. John the Baptist, Santurce, P. R. Fr. Kellogg will be pastor of the English-speaking congregation.

The diocese of Delaware and the missionary district of Puerto Rico have tried to develop close ties over recent years, with exchange of Church visits and some personnel. Fr. Kellogg has been active in the ministry to migrant labor on the Delmarva Peninsula for many years.

The Rev. Warren W. Lane, formerly in charge of St. Stephen's Mission, La Habra, Calif., is now rector of St. Matthew's Church, Horseheads, N. Y.

The Rev. Edward McNair, formerly rector of the Church of St. Michael and All Angels, Studio City, Calif., is now rector of St. John's Church, Marysville, Calif.

The Rev. Mr. McNair is known in the San Fernando Valley as the priest who converted a cow barn into a church and parish hall. Under his leadership the small mission grew into a self-supporting parish within five years.

The Rev. Walter J. Moreau, Jr., formerly assistant at the Cathedral Church of St. Mark, Minneapolis, is now rector of the Church of St. Luke the Evangelist, Roselle, N. J. Address: 210 E. Fourth Ave.

The Rev. Dr. Douglas B. Northrop, formerly vicar of All Saints' Church, Tacoma, Wash., is now vicar of Trinity Mission, Lake Arrowhead, Calif.

The Rev. Thomas C. Seitz, who formerly served St. Peter's Church, Huntington, W. Va., is now rector of Christ Church, Fairmont, W. Va.

The Rev. Charles L. Taylor, who formerly served the Church of the Epiphany, Newton, N. C., is now rector of Grace Church, Elkins, W. Va.

The Rev. Wayne W. Welch, formerly curate of the Church of St. Michael and All Angels, Studio City, Calif., is now vicar of St. John's Church, Fallbrook, Calif.

The Rev. Layton P. Zimmer, formerly curate at St. Andrew's Church, Wilmington, Del., is now

rector of Trinity Church, Swarthmore, Pa. Address: 305 College Ave.

Ordinations

Priests

Indianapolis — By Bishop Kirchhoffer: On January 10, the Rev. John L. Said; curate, Grace Church, Muncie, Ind.

Maine — By Bishop Loring: On December 20, the Rev. Malcolm S. Sawtelle, curate, St. Luke's Cathedral, Portland.

Newark — By Bishop Stark: On December 20, the Rev. Alfred W. Burlingame, rector, Calvary Church, Bayonne, N. J.

Ohio — By Bishop Burroughs: On January 17, the Rev. William J. Schneider, Jr., assistant, Grace Church, Sandusky.

San Joaquin — By Bishop Walters: On December 13, the Rev. Edward E. Murphy, vicar, St. Matthew's Mission, San Andreas, Calif.; on December 20, the Rev. Eugene L. Harshman, vicar, St. Peter's Church, Arvin, Calif.

Southern Ohio — By Bishop Hobson: On December 7, the Rev. John L. Clark, Jr., assistant, St. John's, Worthington; on December 9, the Rev. William A. Roberts, rector, Grace Church, Pom-

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The Living Church



The Rev. Joseph Kopera receives congratulations from Detroit police.

eroy; on December 10, the Rev. Jess E. Taylor, assistant, All Saints', Cincinnati; on December 17, the Rev. William N. Bumiller, rector, Trinity Church, London, Ohio; on December 19, the Rev. Richard G. Hemm, assistant, Grace Church, Cincinnati; on December 27, the Rev. Thomas J. Timmons, III, in charge, St. Anthony's, Wilmington, Ohio. By Bishop Blanchard, Coadjutor: On December 14, the Rev. Keith E. Scott, assistant, Christ Church, Springfield, Ohio, and the Rev. George E. Ross, assistant, St. Stephen's, Columbus; and on December 19, the Rev. Frederic M. Pearse, III, assistant, Christ Church, Cincinnati.

Washington — By Bishop Dun: On December 20, the Rev. Laurance W. Walton, assistant, St. Stephen's Church, Wilkes-Barre, Pa.

Deacons

Michigan — By Bishop Emrich: On January 10, Joseph Kopera, who has worked with the Detroit Police Department in various capacities since 1943, was ordained deacon. He will now be associate chaplain of the Wayne County Juvenile Court and Detention Home. The Rev. Mr. Kopera's work is being financed by the Detroit Commandery, number one, Knights Templar.

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February 1, 1959

Resignations

The Rev. A. Robert Chidwick has resigned as rector of St. Paul's Church, Modesto, Calif.

The Rev. W. Reid Hammond has retired as rector of St. Stephen's Church, Beaumont-Banning, Calif., and will do graduate work at the Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. Davis C. Herron has resigned as vicar of St. Mark's Church, Mount Pleasant, Texas. Address: c/o Mount Saviour, Box 272, Elмира, N. Y.

Diocesan Positions

Bishop Stark of Newark has announced the appointment of a new chancellor for the diocese, Mr. Charles W. Kappes, Jr., of Christ Church, Ridgewood, N. J. He will succeed Mr. Josiah Stryker, who recently resigned after 10 years of service.

Other Changes

Mr. Joseph W. Barker, New Rochelle, N. Y., has been elected churchwarden of Trinity Parish, New York. He succeeds Rear Admiral Reginald

R. Belknap, who will continue to serve on the vestry.

Missionaries

Mr. Walter L. Derbyshire, his wife, and their three children left New York on January 2 for Liberia. Mr. and Mrs. Derbyshire, newly appointed missionaries, are assigned to the teaching staff at St. John's School, Robertsport, Cape Mount.

The Rev. George C. Spratt and Mrs. Spratt left New York for Liberia at the end of December. The Rev. Mr. Spratt is the successor to the Rev. James L. Tucker at Bromley.

Organists

Mr. William Brice, organist and choirmaster at St. Mary's Cathedral, Memphis, Tenn., has resigned. He plans a trip to Mexico before returning to Atlanta, his home. Mr. Brice designed the baroque pipe organ at St. Mary's and was sub-dean of the Memphis chapter of the American Guild of Organists.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Stephen Payn Nash, an active Churchman, died January 17 in New York City, where he had practiced law for over 50 years.

Mr. Nash was a founding partner of the law firm of Jackson, Nash, Brophy, Barringer & Brooks. He was a vestryman of the Church of the Holy Trinity, Manhattan, a trustee of Trinity School, New York City, and secretary, assistant treasurer and trustee of St. Luke's Home for Aged Women. He was also trustee of Trinity-Pawling School, Pawling, N. Y.

Mr. Nash leaves his wife, Ruth Winchester Nash; a son, Stephen E. Nash; two daughters, Mrs. Robert McKittrick and Mrs. H. H. Holly; a sister, Miss Edna McL. Nash, and seven grandchildren.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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THE LIVING CHURCH

CHURCH DIRECTORY

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun H Eu 8, 9:30 (2, 45), 11 (1, 3, 55); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11; MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. John B. Midworth
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15; MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesdays 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt



NEW YORK, N. Y. (Cont'd.)

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-
c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8:
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:30; Tel. Murray 7-5416

CHAMBERSBURG, PA.

TRINITY Rev. Benjamin V. Lavey,
Sun: Low Mass 8, Sung Mass & Ser 9, MP & Ser 11;
Low Mass 11 (1S); Weekday Masses: Mon, Tues,
Fri 8; Wed 6:30; Thurs 10; Sat 9; C 1st Sat 4:30-5:
& by appt

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1S
Fri 8; Holy Union 2d Thurs 10:30; C Sat 4-5

HAVANA CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
William H. Wagner, canon
Sun 8:30, 10:45

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